1:Takakura H-4, 5 (no date) 1960 AB6 Ainu AB6
Feudal Japan 1802
F
*648
461
579
A
F
658
212
177
A
F
*648
702
*175
A
F
346
797

moved to Nemuro and looked after there. The effect of this on the other Ezo was great for the *Hokkaidō Shi* states that "it was an honor for the entire village."[26] It is also said that on the day after the commendation of Hero, Kondō Juzo, noticing one of his Ezo servants buying a pipe, asked him what he intended to do with it, to which the servant replied that he "was going to send it to his parents."

No special facilities were established for instruction in the Japanese language but the mere attitude of allowing the natives to use the language was sufficient encouragement in itself for those who wanted to learn to pick it up from guards, interpreters, and other Japanese. In the records kept by the officials who visited Ezo after the area was turned back to the Matsumae clan we find frequent reference to native protests against despotic contractors which were made by Ezo who could speak Japanese. It is also recorded that by the middle of the nineteenth century there were Ezo who were able to write Kana.[27] The most outstanding service in the field of language teaching was rendered by such enthusiasts as Mogami Tokunai, Kimura Shikyō, and the priests of the three temples of Ezo.[28]

Ōhara Sakingo was one of the first to advocate military training for the natives on the ground that they would then be able to participate in national defense. His opinion was fortified by the Russian invasions of 1806–1807[29] and as a result the Ezo of Karafuto were given training in the use of bows and arrows and firearms.[30] When an Ezo attacked a Russian during the invasion of Etorofu in 1807, we are told, by the *Banridō Kaiiki*, that the native was sent to Edo, given fifty bales of rice, permitted to wear a sword, and made chief native interpreter. This, of course, was an extreme example of the attitude of the Bakufu in its guidance policies.

5. EDUCATION

A significant factor in Ezo education was the establishment of temples in Ezo in 1802. The major reason for introducing these agencies of religion was to provide for the conduct of funeral services and for masses for deceased officials and Japanese immigrants while at the same time supervising religious activities where it was necessary to do so.

[26] See Ezojin Kōshi hōshō no ki (Commendation record of Ezo faithful to their parents) found in *Ezo Zassho*. Refer also to Vol. 15 of *Hokkaidō Shi*.

[27] In Vol. 1 of *Higashi Ezo Nikki* an example is given of an Ezo woman who was fluent in Japanese having learned it from a Japanese who had come to that area to work.

[28] In *Ezo Sōshi* Mogami Tokunai tells how he taught literature to his servant Furyuento and how the servant was capable of mastering what he was taught. In the *Kimura Shikyō* . . . a letter is found which was written by Kimura's servant Atsukeshitaro and addressed to Kimura.

[29] Hotta Settsu no Kami . . . , *Kyume Kōki*, Suppl. 3 in *SHS* 5: 1215.

[30] *Hokui Dan*.

[P. 72 (B)]